

1918.  
W. M. U. MEETING NEW ALBANY JUNE 18-20

# The Baptist Record



OLD SERIES, VOL. XXXX.

"THY KINGDOM COME"



JACKSON, MISS., JUNE 6, 1918.

NEW SERIES, VOL. XX, No. 23.

Mr. J. D. Shipp of Gallman, Miss., is prepared to help in protracted meetings by leading the singing.

The Mississippi Penitentiary has the smallest population for twelve years. War helps some institutions.

When God looked down the 30th of May did He find America on her knees? As He looks down today does He find you so?

Camp Pastor Dr. Green said he knew what he was talking about when he said there are 225,000 Baptist young men in the army.

One camp pastor expressed his inadequacy for so much work by saying that he felt like an ounce of butter on an acre of bread.

The Christian Index of Atlanta, proposes to issue a 32 page daily during the sessions of the next Convention, which will be held in Atlanta.

It is said that nearly one-third of all the Baptist students for the ministry in the United States are in William Jewell College, Missouri. Somehow we should like to be shown.

It shows the popularity of Governor C. H. Brough of Arkansas, that the absent from the Convention he was elected vice-president. Some of the brethren thought it was setting a bad precedent.

Pastor J. L. Hughes of Longview, announces a County Sunday School Normal to be held in his church the third week in July. All teachers and prospective teachers invited; free entertainment; send him your name.

Enlisted men, either in the arm or navy may receive government insurance provided they apply for it within 120 days after entering the service. You may get all necessary information by application to the Treasury Department at Washington, D. C.

"I'll hang my harp on a willow tree—e—ahem! "On a willow tree—e—e—oh!" Her voice broke on the high note each time. She tried twice more. Then a voice came from the back of the hall: "Try hanging in on a lower branch, lass."—Ex.

One lady with five boys in the country's service recently compelled a reluctant younger son to go to church on Sunday. The next day someone asked the youngster if he was at church on Sunday. He replied that he was, that his mother drafted him into the service.

A newsboy questioned a messenger at a Baptist Convention thus: "Are you here at the Convention?" "Yes." "Well, did the Baptists win out?" "What you you mean?" "Did they get what they wanted?" "I don't quite understand. What did they want?" "Why, more religion."

Rev. R. E. Zachert has returned with his commission as chaplain in the National Army, holding the rank of first lieutenant. He will be in the state only a few days. He resigns at Flora and will be off to his work in the army. He has done a good work in the pastorate and will do no less a service in his new field of great opportunities.

The Baptist Sunday School and B. Y. P. U. Convention of Montgomery county will meet at Kilmichael July 7-9. Hours will be provided for all who send their names to Pastor J. F. Mitchell.

## W. M. U. DELEGATES TO THE CONVENTION, NEW ALBANY, MISS.

Let all who expect to attend the State Convention of the W. M. U., June 18-21st, send their names at once to Pastor Webb Brame for reservations for entertainment. This will greatly help the local committee, and assure every one prompt assignment upon arrival.

Thanking you and expecting to have you in our homes during the convention.

Your brother in Christ,  
WEBB BRAME.

It looks now like Mississippi has raised \$1,000,000 for the Army Red Cross work in the recent campaign.

Rev. I. N. Penick for many years the successful pastor at Martin, Tenn., has resigned to accept the chair of theology and evangelism in Union University, Jackson, Tenn. He will continue to edit the Baptist Builder, and together with Drs. Savage and Watters will go out after students for their school.

There recently was published a brief report in the daily papers about some preacher in Chicago who had told the Methodist preachers of that city that men who die on the battlefield in France will be sure to go to heaven because they are as truly giving their lives for mankind as did Jesus Christ. There always will be cranks in the world, theological as well as other kinds. The pity of it is that some preachers don't know the way to be sane. If the blind lead the blind both are sure to land in the pit.

Never before have we realized so keenly the power of publicity as today. We have learned that within less than a week's time a whole nation can be stirred to its very depths, and the remotest sections reached, by means of the printed page. None can doubt that the wise use made by our Home and Foreign Boards of the denominational papers was a powerful factor in the triumphant close to the campaign for the greatest offering ever made by Southern Baptists to these causes. The most valuable single asset for missions we possess is the power of the press. The denomination owe a debt to the editors of our religious papers which cannot be paid, but which can and must be recognized by the according of a hearty support.—Home and Foreign Fields.

A writer in the Northwestern Christian Advocate, discussing the question of ministerial supply in the Methodist denominations, asks the following: "Why has the appeal not been made to our young women of capability and of peculiar adaptability to the pastor function to apply themselves thereto? Why should not our young women enroll in our theological schools, knock at the doors of our conferences, assume charge of pastorate and stand side by side with men in the definite labor of spreading scriptural holiness throughout the land? The present emergency demands a respectable answer to this query. We suggest that this question be referred to the Western Recorder.—The Standard. Are there no Bibles in the office of the Standard in which an answer to this query could be found?

If you knit a pair of socks for a soldier, stick into them some appropriate passage of scripture. When sending anything give him a bit of the bread of life, the word of God.

Dr. and Mrs. B. G. Lowry will be entitled to wear the service pin with five stars, as five of their boys are in the service, including one to go to West Point.

We see it announced that Pastor H. Boyce Taylor has resigned at Murray, Kentucky. While comparatively a young man he has been twenty years pastor of this church and has seen it grow into one of the strongest spiritual, evangelistic and missionary forces in Kentucky. He is president of the Kentucky General Association, editor of News and Truths and a great preacher of the fundamentals of the Word of God. Whatever he undertakes is sure to be well done.

"Baptists the world over are united in their adherence to six great cardinal principles: Jesus Christ as our Lord and Master, the Bible as the rule of faith and conduct, a regenerated church membership, the right of private judgment, civil and religious liberty, and immersion as the true form of baptism." This is from the address of President Coleman at the Northern Baptist Convention, and is different from and better than his recent description of the ideal church which would include Jews and atheists. It looks like he may recover his ecclesiastical equilibrium.

Really this Convention did more novel and in a way radical things than any within the range of our observation. It established the new Board of Ministerial Relief and located it at Dallas. It voted to locate and establish a sanatorium for consumptives near El Paso, Texas. It voted to receive women into full membership. It abolished the Committee on Apportionment and let it be known through the accompanying discussion that the Convention claimed the rights of its Boards and secretaries to have free access to the churches. It voted to project in the near future a campaign for \$15,000,000 for education. Other things more or less unusual were done, but these will suffice to show that the Convention was in a progressive mood.

It has been so often stated that the right to applaud in the Southern Baptist Convention, or any other, carries with it the right to hiss, that many people accept it as an axiom. But it does not follow at all. To hiss is essentially a violation of good manners and gentlemanly deportment, whereas nobody has urged against applause anything more than that it seemed irreverent. Certainly if it is irreverent it ought not to be practiced. We can and ought to curb ourselves in order to show reverence for God in the place of worship. But that is a matter that is surely open to question. One may express his joy in the Lord by clapping his hands as truly and as reverently as by blowing a horn or sounding a pipe organ. The trees of the field are called upon in the scripture to clap their hands in joy at the coming of the Lord. Surely there is more than one way to fulfill the command, "Make a joyful noise unto the Lord all ye lands." We predict that the spontaneous joy of God's people at the progress of His work or the preaching of His word will some day crack the crust of our conventionalism and permit people to joy in His presence like the joy of the harvest.

Thursday, June 6, 1918.

## A SHORTAGE IN LEADERSHIP.

(L. R. Scarborough.)

The flower of American manhood in all departments of our national life is being drawn on in such large number that there is a distressing shortage in leadership in civil life. The schools and church are feeling it in an alarming way. The large need for chaplains, Y. M. C. A. and camp pastor workers is depleting leadership in all phases of Christian work. The preachers in seminaries, and denominational schools are volunteering for war work, thus cutting off our supply for the future. The Seminaries and Colleges have fallen off in preacher students this first year of the war from 18 to 50 per cent. This means spiritual tragedies for the future unless something is done to meet the situation. We must act, we cannot, we would not stop any preacher from doing his duty or answering the call of Government and conscience. Every local minister wants to do his utmost to win the war. What must be done then? There is but one answer. We must do our best in prayer to God and effort among men to supply the demand and call out others to take places vacated by our religious war workers.

Seeing this alarming situation the recent Southern Baptist Convention appointed a Commission of seven brethren who will put this great matter upon the hearts of Southern Baptists and do their best to meet this distressing shortage. The commission is composed of L. R. Scarborough, chairman; E. Y. Mullins, B. H. DeMent, J. L. Gross, G. H. Catcher, P. T. Hale and I. N. Strother. We made a report to the Convention urging that all departments of Southern Baptist work, our boards, the three General Boards, State and Associational, our pastors, Sunday School workers, evangelists, missionaries, young people's leaders, our schools and seminaries, our Baptist papers, our homes put this matter in their prayers, plans, programs and preaching and thus fill the vacancies made by the war calls. This committee asks the co-operation of all Baptist leaders in finding in our churches and schools men and women whom God is calling into some phase of His kingdom work. Call them out into the work, encourage them to make full preparation, stand by them in their difficulties and aid in opening work for them. Southern Baptists need to obey in the most humble and seeking fashion Christ's command, "Pray ye the Lord of the harvest that He may send forth more laborers into His harvest." We should offer Him our children and stand by our schools and seminaries in giving spiritual equipment to those whom God calls into His work. Help this commission by sending in the names and addresses of any prospective preachers, missionaries, gospel singers or other workers. We will write them and send tracts. Help by putting some use of this question in all programs for district or state meetings. Talk it, pray it, preach it.

All young men becoming twenty-one years of age between June 5th last year and the same date this year are required by the U. S. Government to register on that day.

## THE GOVERNMENT RELIGIOUS CENSUS.

(Victor I. Masters, Supt. of Publicity.) The census department at Washington has recently issued a bulletin giving preliminary statistics of the following religious census of the United States.

This census will set forth facts as they were in 1916. Another religious census was issued in 1906 and another in 1890. These documents are the only available statistics setting forth of all the facts and changes in the religious bodies in the country, and their study can be made of the greatest value to missions and religious statesmanship.

It is my purpose here only to call attention to a few facts culled from the advance bulletin of the 1916 census. The document itself will afford material for many articles and for extended study.

Baptists will remember how Dr. H. K. Carroll, a prominent Methodist minister at the North, has for years in his statistics seemed to make the number of our denomination smaller than we had reason to believe it was. Yet Dr. Carroll was the accredited statistician of the Federal Council of Churches and our people have been slow to question his figures. Nearly every one of our Baptist papers have written editorials passing on as authentic each new statistical announcement of Dr. Carroll.

No purpose wilfully to misinterpret facts is to be thought of for a moment in the work of Dr. Carroll. Baptists themselves are perhaps to be blamed for Carroll's "bearish" Baptist figures. For instance, the government census of 1906 showed that there were about 2,150,000 Negro Baptists in the South alone. In 1917 our Southern Baptist statistics were still crediting Negro Baptists with 2,150,000, though everybody who had watched it could know their number had been steadily increasing. Dr. Carroll seems to have taken these figures from us. The Negro Baptists have contended they had 2,700,000 members. Now comes the 1916 government census and gives them 3,018,000! If Dr. Carroll had put in a footnote the fact that he had insufficient data for the negro figures, he could not be criticized for his mistake.

Then there were in 1906, 225,000 Free Will, Hard Shell and other unaffiliated white Baptists in the South. Of these Dr. Carroll took no count in his figures. The 1916 census will show 278,270 of these unaffiliated Baptist groups in the country, most of them in the South.

Remembering that the figures are for 1916 (not 1918) the Baptists of the country total as follows in the census:

Northern Baptists	1,227,448
Southern Baptists	2,711,591
Negro Baptists	3,018,341
Other White Baptists	279,270

Total for U. S. in 1916 7,236,650

The Southern Baptist Convention statistics for 1918 show 2,844,301. Add to this the probable number of non-affiliated Baptists in the South, and the total is somewhat more than 3,000,000.

There are now more than 3,000,000 white

Baptists in the South, and more than 7,000,000 Baptist of all classes in America.

I wish I might be able to say it in a way that would challenge the attention of all the brethren. Numbers are not everything, but numbers are something, and we should know our own number. Otherwise well informed Baptists, are often given to minimizing our numbers. The distinguished president of the Northern Baptist Convention, in a recent address before that body, told of a trip he had made to Great Britain, in which he assured the English Baptists in a speech that he spoke in the name "of 6,000,000 American Baptists." He was more than a million short in his claims. A prominent speaker before the recent Southern Baptist Convention at Hot Springs, Ark., referred to "our more than 2,000,000 Southern Baptists." No; it is more than 3,000,000 Southern Baptists. Including the negro Baptists, it is more than 6,000,000 Baptists in the South.

The total religious membership of the country is by the census bulletin shown to be 42,044,374 in 1916. Of these 15,742,262 are Romanist population. There is no way to set forth the Roman Catholic membership that is not open to objection. The figures just given are manifestly absurd in trying to come at any just basis of comparison with evangelicals in the number of members. The Catholic figures are "for all baptized persons, including infants." It may reasonably be supposed that it includes practically all infants. Baptism being to the Romanist priest a "sacrament," he does not fail to apply a ceremony of such "saving" value to the helpless infant.

If there are in America 15,700,000 persons of Catholic families, there are 80,000,000 persons of evangelical families. That is Catholics are really about sixteen percent of the religious population in America and not 37 per cent, as the camouflage of counting all their population would deceive people (and politicians) into believing they have.

It is important for evangelicals to make this distinction and teach their people the truth. The same result will follow, if we count two evangelical adherents to every member of profession of faith, before comparing with Catholics.

Many other points in the new religious census merit close study. The above is merely a glimpse at the figures. Baptists now lead all evangelical bodies in numbers in America. That is not everything, but it is something! Let us get it, and let us see how well we can live up to the implications of the distinction.

Home Mission Rooms, Atlanta, Ga.

Don't think because we have prohibition in Mississippi, we will have no more fighting to do. They have it in Texas, but they now are fighting to hold it against efforts of the liquor interests to elect a governor and a legislature who will be their tools. We will keep the home fires burning while the fight goes on.

It was reported last week that Field Marshall Von Hindenburg was in a hospital with typhoid fever which is said to be prevalent in his army.

Twenty-one nations have declared a state of war with Germany.

## MISSISSIPPI WOMAN'S COLLEGE.

The sixth commencement exercises of the Woman's College began last Friday night with a contest for the G. P. Smith expression medal. The winning contestant was Miss Margarita Perdo of Tampico, Mexico.

On Saturday night popular concert was presented. The leading features were "The Toy Shop" presented by the children of the primary and intermediate departments under the direction of Mrs. Granberry, and the song, "Ask of the Man in the Moon" by Mr. Johnson's chorus class.

Sunday morning the Baccalaureate sermon was preached at the First Baptist church by Rev. J. A. Taylor of Brookhaven, from the text "Walk in the Light." It was a scholarly and eloquent address and brought out much favorable comment.

Sunday night the annual sacred concert was given at the same church. Overflowing audiences were present at both services. The Gleam Club was assisted in the music by the Orpheus Quartette and the band of the 152nd Infantry.

Monday afternoon at 1:30 the Alumnia banquet was given in the dining room of the Home Science department. Over fifty were present. Prof. W. E. Holecomb officiated as toast master. Toasts were responded to by Misses Bessie Sumrall, Lucy Hall Pack, Lois Welch and Mrs. Llewellyn Brown, Pierce Withers and Rubie Autrey, representing the six classes and by Messrs. E. D. Solomon, Harry Watts and A. L. O'Briant, representing the trustees.

The annual meeting of the board of trustees was held at 3:30 Monday afternoon. The report of the president of the college showed an enrollment of 376 and a small surplus over current expenses.

Monday night the graduating exercises were held in the college auditorium in the presence of a great audience. The program was made up in great part of military features. The members of the Freshman and Junior classes first came in followed by the members of the Sophomore class carrying the daisy chain. Then came the Seniors led by the president of the class, Miss Louis Welch, carrying a beautiful silken U. S. Flag. As they marched to their places on the stage each saluted the flag in passing. The stage was beautifully decorated with Allied flags, class colors and a large transparency bearing the words "We Have Won a Place in the Ranks." The music was furnished by the 152nd Infantry Band led by Sergeant Townsend. The Baccalaureate address was made by Lieut. Jno. S. Hawkins, chaplain of the 151st Infantry. It was full of patriotism and sound common sense and was delivered in the best style of this eloquent soldier. The Housekeeping medal, given annually by Rev. E. D. Solomon, was won by Miss Dora Woods of Belzonia, a member of the graduating class. Miss Dixie Pigott of Flowers being second. The T. E. Ross essay medal was won by Miss Edith Shephard of Richton, also a member of the graduating class, who was unable to be present owing to the tragic death by drowning of her sister. President John-

son then delivered the certificates and diplomas. Thirteen young ladies, whose names have been given before, received A. B. or B. S. diplomas, four received certificate in Home Science, two in voice, three in piano and three in expression. All graduates receiving A. B. or B. S. diplomas received also Blue Seal Sunday Schools Normal course diplomas and State Licenses enabling them to teach in any school in the state without examination. The daisy chain was then placed around the stage by the Sophomores, the band played the Star Spangled Banner and the benediction was given by Rev. J. P. Williams of Mendenhall.

Thus ended the sixth and most successful session of the Woman's College. It might be added that we have received as many room fees for next session as were received last summer by July 1st.

J. L. JOHNSON.

## CHURCHES AND THE WAR.

At different times, during the last few months, I have been asked to write for publication in the Record, a paper that would give to your readers my position as to what our attitude should be towards our God and our country in this awful crisis. My views on the subject differ so much from what I see and hear that I have hesitated to comply. A few days ago a brother met me on the steps of the postoffice in our city and stopped me to tell me he felt that I ought to write an article for the Record on the subject. He said it would do great good and that I owed it to the Master and His people. I know that many of the best people in the world are with me, but we are in the minority. However, if history teaches anything it teaches that minorities are not always wrong.

If I am not mistaken there is a manifest disposition to magnify everything else but the Cross of Christ. Benevolence and patriotism are excellent things but neither one is Christ. Both together are not Christ. I can't see how one could be a Christian and not be a patriot but I can see how one might be a patriot and not be a Christian. I have gone into battle with men who would march right up to the mouth of a cannon if duty demanded it, who did not claim to know anything about Christ. They were profane and wicked men, but no one questioned their patriotism. Countless thousands of such men have sealed their devotion to their country with their blood.

Benevolence is not Christ. Though I bestow all my goods to feed the poor and have not charity, it profiteth me nothing.

Jesus was a patriot. He wept over Jerusalem but even the tears of Christ did not save them. His atoning blood would have done so but they would not have that, and perished because they "would not." He never said, he that believeth in patriotism hath everlasting life. He did say he that believeth on Me hath everlasting life.

Paul was a patriot but he never said, God forbid that I should glory save in patriotism or benevolence. He did say, God forbid that

I should glory save in The Cross of Jesus Christ.

In the beginning of our Civil War we actually turned our churches into recruiting stations. Before it closed our enemies used them for hospitals. I see and hear much now that reminds me of the mistake of that sad period of our country's history. I don't believe we have more patriotism than we need but I believe we have less of that cross that was as red as the blood of Christ could make it, than we need or want.

Not long since I stopped on the side-walk, in our city to talk with a friend about a matter of business. Two other men were talking near us. One said to the other, the trouble with us is the preachers are not preaching the truth. The people don't know where "they are at." The other one remarked, you are right, they get big salaries and they are afraid they will lose their jobs. I don't know whether these men knew that I heard them or not. They knew that it did not apply to me for I never received the "big salary," and they knew that I never had tried to fan a church to sleep over the mouth of hell in order to find the means of living. I confess I felt very sad. I wondered if the people generally believed what I had heard. In order to reach a correct idea I went to several of the best men I knew. They are men who love the churches and are faithful to their pastors, and asked them if they believed that the masses of the people, in the churches and out of them, really believed what those men said, and every one replied, Yes. It occurred to me that this knife cuts both ways. I will take the other end of the string and see where that will lead to. If the preachers are afraid to preach the truth for fear of displeasing the people and losing their jobs, it must be true that the people don't want to hear the truth. So I asked a number of good brethren if they believed that the majority of the members of our churches really wanted to hear the Truth, just as Jesus would preach it if He were here, and every one of them said, No. If you have not in these two things. Viz, the people don't want the truth and the preachers are afraid to preach it, most awful condition, then I don't know what it would take to make it such.

It is clear to every converted, saved man and woman that the spirit of this world is alive in all of our church activities, just about everywhere. The churches and their ministers, God's own ordained institutions are being dominated by other organizations and fads, things of which the Bible knows nothing. Our preaching and praying must be seasoned with a social, military or some other ingredient, in order to make things agreeable. Much of the singing would grease a pentecost if such a thing were possible.

Our attitude toward our God should be that of repentance. Repentance means a change of conduct toward God. A change based upon sorrow for sin. As I see it, the whole world is blind as to our actual condition. I stated in a sermon which I preached in this city, eight months before we were in this war, that we had gone away from God.

(Continued on Page Six.)

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#### EDITORIAL.

#### SPIRITUAL ANTIPODES.

In that magnificent ode to Christian love which Paul gives us in the thirteenth chapter of First Corinthians which is the study and joy of Christians in every age, we find one of the paragraphs reaches its climax in this antithetical statement: "Rejoiceth not in unrighteousness but rejoiceth with the truth." This contrast may truly be said to express the spiritual antipodes: "Love rejoices not in unrighteousness but rejoices in the truth." One's spiritual state is discovered and registered by the joy that he has and the sources from which that joy is derived. All the writers of the New Testament are agreed in making love to the crown of Christian virtues and the climax of Christian experience and attainment. Peter puts it last and highest in Christian development in the first chapter of his second epistle, where beginning with faith he shows how the other qualities are supplied until they reach their full attainment in love (2 Pet. 1:3-7.) John reaches higher yet in his estimate of it when he says that God is love. Beside writing this thirteenth chapter of First Corinthian, Paul says "Love is the fulfilling of the law. Jesus keyed the teaching of all the rest to the chord dominant in His life by saying "To love God with all the heart is the first and great commandment."

Now the quality of love is that it rejoices not in unrighteousness but rejoices with the truth. As there is no more divine quality than love, there is no more distinguishing attribute of love than joy in the truth. Does the reading of God's word give you joy? Does the unfolding of its meaning either by your own study of it or by the expounding of it by another afford you inward satisfaction. But this is not all, it is not simply the joy of learning the truth, even the great truth of the word of God, we joy that the things which are revealed to us are true. God's sovereignty is a source of joy to us; God's power and holiness and justice which are declared in His word afford us satisfaction. God's love being revealed in Christ fills us with supreme joy. His grace sweeps over us in wave upon wave of delight, and like John we shout, "We have beheld His glory," since He is full of grace and truth.

There can be no grosser misrepresentation than to imagine that love is indifferent to truth, or that there is any sort of antagonism between love and truth. The love that

mocks at any truth and would belittle it any way is spurious. Love rejoices in its advocacy and in its progress. The joy is not simply in the contemplation of the truth, but in its victories, in its subduing the world, its victorious march through the world. It is spoken of as a sword, and a sword that proceeds out of the mouth of the Son of God. With it He goes forth conquering and to conquer. Whether in our own land or in other lands, its driving out error and darkness fills our hearts with joy. And this joy is in proportion to our love of it and our share in its propagation.

At the opposite of this stands the spirit that rejoices in iniquity. If it be true that love is of God and whosoever loveth is begotten of God, it must be true that to rejoice in iniquity is the very spirit of demonism. Let us not dismiss this statement with the nonchalance of those who are not personally affected by this disposition. Let us not imagine that the only manifestation of it is seen in such acts as the rejoicing over the destruction of the Lusitania and making heroes of the perpetrators of this crime. True that in this demonical joy reaches its clearest manifestation. But whoever finds himself securing pleasure in hatred or sucking satisfaction out of envy or cherishing the spirit of class alienations; whoever chuckles in the act of securing unjust advantage of another, or prides himself on his superior wit in winning by another's losing; whoever joys in the successful carrying out of a sordid or unrighteous scheme, he falls under the condemnation of having the glee of demons. It may have small and imperceptible beginnings, seemingly innocent satisfaction in calamity to another or wrong-doing of our own; it may be like Balaam, willing for an enemy to sin that he may be punished; but in the end it reaches the stage in which the devil finds himself, having pleasure only in wrong doing and find its rightful home in hell.

#### SPIRITUAL HOSTS OF WICKEDNESS.

This expression is found in the sixth chapter of Ephesians, in the American Revision. In the old version it is rendered "Spiritual wickedness;" in the Bible Union version "spiritual powers of evil." The correct idea is brought out only in the first and last translations, namely that the forces of evil are under one controlling will, that they are thoroughly organized, that they are great in numbers and mighty in power and that they are astute in their methods of work.

It is worth while to know the enemy we have to deal with in fighting the Christian battle and in seeking to subdue the world to the reign of Christ. Jesus insisted that they who undertook to follow Him and carry on His work should count the cost, acquaint themselves with what they had to do and be prepared for it before they went into the fight. That is what is meant by the parable of the king going forth with an army of ten thousand to meet another with thirty thousand. This is the force of Paul's words to the Ephesians when he says, "Be strengthened in the Lord and in the might of his strength; put on the whole armor of God that

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ye may be able to stand against the wiles of the devil. For our fight is against principalities and powers, against world rulers of this darkness."

In the great military campaigns in Europe it is almost as essential to know the strength and resources and tactics of the enemy as it is to know your own. And in our world big spiritual conflicts it is necessary for us to have a sufficient knowledge of the enemy, his resourcefulness and his conscienceless methods. No advantage is gained by shutting our eyes to the facts of his strength or in any way underestimating his power. It is the depth of stupidity to deny the existence of the devil or to make a joke of his work. Any man who is making a fight for a clean life, knows that he has not himself alone to contend with, not with flesh and blood alone. All the more those who are seeking to push forward the kingdom of Christ in the world have felt the force of resistance which he encounters in the "spiritual hosts of evil."

But the special point to be remembered here is that this evil force to be reckoned with is a great organization, an army of a world ruler. It is not simply an inert mass which we are to subdue and bring into order; it is not the downward pull of gravity, not the backward pull of a fallen and corrupt nature, but the forcible resistance of a purposeful, intelligent, spiritual and mighty organization, directed by a head who has experience and resources far beyond the power of mortal man or within the personal strength of redeemed men. The word hosts or powers refers to an army. The whole passage is replete with military figures, figures of things with which Paul and most of the people of his day were surrounded and familiar. The Roman army was a thorough organization with the Imperator or Caesar as its head. It aspired to be a "world ruler." The present German organization is a copy of it with the Kaiser at its head. It is mainly but not solely a military machine. It has not only its Beelzebub in Von Hindenburg, but its Papens and Boyeds, its Bernstorks, its spies, its consuls, its commercial agents, its reserves and divers representatives in every land and aspires to world dominion in every sphere. If the Kaiser did not follow the pattern shown him in the mount by Satan, he at least has produced one so similar to that of which Paul speaks as to enable us better to understand his warning and his exhortation.

This large and thorough organization of spiritual forces of evil will help us to understand how a widespread pervasive evil influence will manifest itself in places apparently unconnected. People speak of this as "the spirit of the times" which is so often in antagonism of the Spirit of God. It manifests itself in many ways, but always in opposition to the work of the kingdom. It will appear as false teaching, or indifference to the fundamentals of the gospel, or the spirit of worldly lust, or outbreaking crime, or opposition to the plan of work in the kingdom, or supercilious superiority to religion, or attacks to undermine faith. The diversity of his attacks on Job is a simple prelude to his methods in the modern world. The Christian

era brought these forces into active operation. That is what Paul means when he speaks of the "spiritual hosts of wickedness in the heavenly realms." This does not imply Satan's activity in heaven, nor up in the air, but within the limits and in conflict with the forces of God in His kingdom here and now in the world. The fight is joined between God's men and women and the powers of darkness. The exhortation was never so mighty in its appeal as today to be strengthened in the Lord and in the might of His strength; to put on the whole armor of God. The present world conflict will enable us to understand the gravity of that more serious encounter with the principalities and powers, the world rulers, the spiritual hosts of wickedness in the heavenly realms.

#### HOW ONE WOMAN MADE GOOD.

People do not make good by having an easy time. Neither do they make good by complaining of having a hard time. The woman in this story made good by accepting rebuff and persistently pursuing her purpose. You will find the story in the Bible of course. She was not of Jewish blood. She is called variously a Syrophenician, a Greek and a Canaanitish woman, all of which indicate the country, the locality and the language of her people. Her racial and family connections were probably badly mixed, but she had enough spiritual intuition to put together the little knowledge she had of the religion of Jehovah and the reports which had been wafted to her in this coast land of Tyre about the work and teaching of Jesus. She had had sorrow and was still under its burden. Sorrow is a great quickener of spiritual sight, and it had had its effect on her. For long she had worked under the burden of a family affliction. Her daughter was grievedly vexed with a demon. She had sat under its shadow and meditated upon it, upon its causes too no doubt, its purposes and wondered whether there could ever be any relief. She had not much knowledge of the divine revelation, but must have worked the little she had overtime, for she knew something of the coming Messiah, David's Son, and had heard enough about Jesus to identify Him as the one who was to come. What she lacked in knowledge was supplemented by her distress.

And so she came out and cried to Jesus "Have mercy on me, O Lord, thou Son of David; my daughter is grievedly vexed with a demon. What she had heard of His kindness emboldened her to speak; what she knew of herself fortified her against disappointment. He answered her not a word. Her weight of sorrow would not let her give up and she continued crying after Him. The disciples themselves were puzzled by His apparent indifference and touched by her distressful importunity. They take up her case and make their appeal to the Master "Send her away for she crieth after us." Perhaps they hardly dared to express more sympathy than the Lord had shown. Touched as they doubtless were, they did not wish to seem more compassionate than He and so they proffered their request in a way that left the

question open as to whether her petition was to be granted. But anyway they were in danger of attracting undesirable attention and perhaps criticism. Jesus gave them credit for supporting her petition, but said "I am not sent but to the lost sheep of the house of Israel." Even with this she is not deterred but came and worshipped Him, saying, "Lord, help me."

Jesus then puts her to the hardest test of all: "It is not meet to take the children's bread and cast it to the dogs." But she is equal to this also and replies; True, Lord, for even the dogs eat of the crumbs that fall from the master's table." Then Jesus surrenders and His real self comes into manifestation: "O woman great is thy faith be it done unto thee even as thou wilt." The lesson of it is this, there is no easy way to make good, the woman or man who wins out must pass over the thorny, stony road of hardship. This is not an arbitrary decree of a willful master. It is a necessity according to the universal law of nature. People are not made good, they are not made at all by an easy process of manufacture, of character made to order and handed down to us. Moral excellence as well as physical muscle is built up by hard blows struck by a growing will. God wishes no soft flabbiness in the ranks of His followers. Strenuousness is the law of development. Hardship is the only road to victory. Mastery of self and circumstance are necessary predecessors of mastery over others. The opportunity is given to everybody who wishes it. Are you willing to make good?

#### THE RECENT CONVENTION.

The Convention at Hot Springs was a most gratifying one. In matter of attendance it was a great surprise to this writer. We had expected a small Convention, but with one exception we had the largest in our history. For high spiritual level, broad vision, large purpose, faith, and courageous outlook we think we have never seen its equal. The Convention has never made a more creditable presentation to the world than it did on this occasion.

The supreme task of those who attended this Convention is to carry its spirit, ideals and influence to those of our vast numbers who could not be present to enjoy its sessions. Much care should be taken to convey the spirit and program of this meeting, and not by word or deed to modify it and shorten its influence. Whether we as individuals are as great as the spirit of the Convention will, I judge, be shown by the sort of representation we give the Convention to those who did not attend it and by the loyalty and enthusiasm with which we sustain its program.

The figures fixed for Foreign Missions are compared with what we have been doing large, but compared with what we are able to do, and with what some other denominations are actually doing and the great unmet needs, they are small. It will be easy for any of us who are disposed to do so to dwell upon the bigness of the advance which has been proposed and to discourage those who were not under the spell of the Convention and who have no large enthusiasm for this great

Kingdom work. Is it not better that, while frankly recognizing the fact that an altogether exceptional advance must be made in our contributions over the previous year if the goal fixed by the Convention is reached, we should seek to touch the springs of enthusiasm, courage and power among our great people and enlist them for the putting through of a program which the Convention after much deliberation adopted by a great majority? This undoubtedly is the better course. If Southern Baptists fail to raise a million and a half for Foreign Missions this year, let it not be said that they failed through the faint-heartedness of their leaders or without a great effort. The amount is really a very small sum for so great an enterprise considering what our people are doing for other things and their great numbers and ability. If all who attended the Convention, and are, therefore, expected to represent it and work for its program, will, from the very beginning of the year, talk for its program, start the task early, seek friends for it, press the campaign vigorously and persistently, we can raise the million and a half dollars, and raising it Southern Baptists will place their Foreign Mission work beyond all peradventure for the future. Considering the present unmet demands of their work, world conditions which now obtain and which are certain to issue out of the present titanic struggle of nations, there is nothing more important for Southern Baptists to consider than the strengthening, enlarging and greatly augmenting the support of their Foreign Mission program. World tasks are just ahead of us for which God has given American Baptists three hundred years to go ready. If now, with their millions of church members and billions of money, they cannot assume their share of responsibility for Christianizing a world which without Christ rushes to ruin, they will prove themselves ungrateful and unworthy of the exceptional blessings with which God has crowned their history in America. The Convention has really raised a standard which will make a great people of us if we will rally to it. Let us not figure little per cent advances on the delinquent service we have rendered, but rather let us measure our duty in the present hour by the blessings of God, the tasks which must be performed, and the vast numbers and great ability of our people. The hour imposes upon twelve thousand Baptist preachers of the South the responsibility to be heroic and invincible leaders of a people who have a mission to the world, and have at last come to the day when they must, if ever, fulfil it. Ring out, then, one and all the slogan, "One Million Five Hundred Dollars for Foreign Missions by Southern Baptists before April 30, 1918!"

Let no one utter the words with hesitation. Every pulpit should resound with this call, and through all the associations this summer and fall the echoes of it should be heard. At the Convention next fall and winter the most resolute purpose should be evident. We can do it if we will, and there should not be one who is unwilling that it should be done, nor unwilling to do his part in order that it may be.

J. F. LOVE.

## THE BAPTIST RECORD

Thursday, June 6, 1918.

(Continued from Page Three.)

That we are getting farther every day. I said you will not believe it but when your sons are being taken from their homes and husbands from their wives to perish on fields of battle, may be in a foreign land, we will learn that God cannot be trifled with always. We had just elected a President who had kept us out of the war and had elected him because we thought he would keep us out, and it appears he did keep us out as long as he could. What I said at that time looks now more like a prophecy than a statement. Any one who will take the trouble can find it on the last page of the book, "Signs of the Times," which contains three sermons preached and published nearly two years ago. How did I know what was coming? I did not. I only knew that sin is cause and that trouble is effect. Now say that if our attitude is not changed toward our God, this war will not end until this world is ruined. A large portion of it is ruined already and the balance will go the same, or in some other way. Repentance, a return to that God whose mercies have been abused and whose goodness has been despised, will save us. Nothing else will. As I see it, the principles for which our government is contending are right, but there is nothing right. The principles of Autoocracy, or tyranny (they are the same) are wrong or there isn't anything wrong but it would be well enough to bear in mind the fact that the advocacy of a just cause for Christ and its maintainance will not atone for the worldliness and disobedience of His people. Our route should lead by the way of sinnever (repentance). We are trying to get the Tarshish (disobedience) and it is not probable that we will avoid trouble on the way. Read Jonah, 2 Chap. and 2nd and 3rd verses.

We are called on to pray for the United States and the Allies. Unquestionably it is our right and our duty to do this. But should we not pray for others? Is God's word to remain our guide on the subject of prayer? Is it intended that the subjects of prayer should be limited? If so then why not pray for "me and my wife, my son John and his wife, us four and no more."

I remember well the experiences of more than forty years ago. For four years we prayed for the South and fought and cursed the "damned Yankees." We knew we were right. We only wanted to be let alone. We did not believe that God could be just and permit the war to end otherwise than in our favor. It did end in our favor but not according to our wish. We have long since learned that God loved us well enough to save us *from ourselves*. Would it not be better to repent of our sins and pray to our Father in Heaven to forgive our sins as we forgive those who sin against us. If fight we must let us fight like *patriots* but let us pray like *Christians*.

No Christian can afford not to be loyal to his country. It is his duty and God has told him. The powers that be are ordained of God but they are not God and cannot save the world. Jesus only can do this and the sooner our preaching and our praying are kept in

accord with this eternal truth, the better for us and our country.

Occasionally I see things in the Record that are refreshing. A sermon by Brother Patterson which I read several months ago was excellent. I have been greatly helped by Brother Wesson's admonitions along the same line and also by some splendid things from the editor of the Record. I attended the services at the First Baptist Church in this city, which were a part of the Commencement exercises of the Woman's College. We called off our preaching service at Fifth Avenue, in order to be there and I was very anxious to hear a sermon that would have something in it about Christ. The crowd was immense. It was a great opportunity to do good. The preacher used it. His subject was Jesus, the Light of the World. Brother Taylor from Brookhaven, "stuck to his text." It was Jesus from start to finish. He brushed every thing else aside and in a plain, simple, forceful way, preached unto us Jesus. We must get back there. The sooner the better.

L. E. HALL.

Hattiesburg, Miss., May 30th, 1918.

### CLARK MEMORIAL COLLEGE.

Since accepting the presidency of Clark College I have received many letters and words of encouragement concerning my work there. I take this opportunity to thank every one who has written or said a kind word to me about the work. It is my intention, by the help of the Lord to so labor there that the brethren will have no cause to regret what they have said.

To the very few who have spoken disparagingly concerning the work there, it is my hope that they may have the pleasure of reversing their opinion. It reminds me of the very harsh criticisms the trustees were subjected to when they proposed to change the name of our hospital at Memphis. Being one of the trustees, I kept tab on those who were exceedingly unkind in their remarks, and I found that not a single one of them was making any gift to the hospital. If everyone was in favor of Clark College, I would not go there, for I would know something was wrong. No good thing ever had every one in its favor.

As to the need of Clark College, it never has entered my mind that there has ever been a time when we did not need more good Baptist schools than we have had. There are plenty of boys and girls in Mississippi to support ten Baptist Schools, and then have some to spare. No other Baptist school in the state can do for our boys and girls what Clark College can do. This school should be a feeder and helper to our other Baptist schools, and shall be so long as I am at its head. We talk about making Mississippi a Baptist empire. The only way to do it is to send out in the state an intelligent Baptist citizenship.

Some talk about making Clark College go. This reminds me of the worn out expression "doing our bit." The school does not need me to make it go. If one will examine its

work during its history he will find a most excellent record. It is my hope to help make it a larger and greater school. I know it is a hard job. The hardest jobs on earth are running denominational papers and schools. The men who run them do harder work, do more work free, get more "cussin,'" and less pay than any other class of men that I know of. It takes prayer, money, real teachers, students and good old common horse sense to make a school.

We are busy trying to get our teaching force for another session, and hope to be able to announce the entire faculty in a few more days. We have already some of our teachers, all of whom are specialists in their line. None but the best will be employed, neither will we employ a teacher who is not willing to do his dead level best for the school, both in the school room and out.

Clark College has a most beautiful location. The buildings need to have at least one thousand dollars' worth of repairs. It is my purpose to raise this money this summer, and have this work done. When we meet our boys and girls there on the 18th of September we expect them to be greeted by buildings cleaned up and repaired on the inside, and thoroughly dressed up on the outside. Attractive buildings have much to do with the ideals of a student's life.

I certainly covet the prayers of all concerned. I will know whether you are praying for the school or not, for if you pray for it, you will put something into it.

With all good wishes, I am

Yours for service,

T. A. J. BEASLEY.

### CAMP SHELBY.

Hattiesburg, Miss., May 31, 1918.  
Baptist Record, Jackson, Miss.

Gentlemen:

There are now something like two thousand Mississippi boys in Camp Shelby. I am very anxious to do my best for these boys; to this end I make a most earnest request to all the pastors to write me about the boys that they know in Camp Shelby; this will do two things, it will show that our pastors are interested in these young men, and it will give me an introduction to them. A letter from home is the best introduction to a soldier boy.

Let mothers and fathers also write me. Be sure and give their proper addresses. I have already received several letters. Please remember that Brother B. C. Land and myself are the only Baptist preachers in Camp Shelby. Any and all assistance that you can give to us will be greatly appreciated.

Chas. Butler and his wife are with us now, and are doing very effective service. They are great singers and entertainers. We always get a crowd when it is announced that they are going to sing.

Let me ask that special prayer be made for our work. The Lord's blessing be upon you. Yours truly,

E. D. SOLOMON.

## BUDGET LAYMEN DEPARTMENT

N. T. TULL, Superintendent

May financial statement of the Second Baptist Church, Jackson, Miss. Demonstrating the one treasury single budget financial system. First month of new fiscal year.

RECEIPTS

On Last Year's Subscriptions	\$ 80.95
Sunday School	32.28
Loose Plate Collections	19.99
Special Offerings Old Ladies' Home	10.00
Individual Weekly Envelopes	532.02
 Total Receipts	 \$675.24

DISBURSEMENTS

Home Expenses—	
Pastor's Salary	\$225.00
Ex. Pastor to S. B. Con.	50.00
Rent Pastor's Home	35.00
Organist	15.00
Dr. Trotter, Supply	10.00
Lights	6.70
Morrison Coal Co.	25.12
 Total Home Expenses	 \$366.82
Denominational Objects—	
State Missions	\$ 47.92
Home Missions	37.50
Foreign Missions	47.92
Ministerial Relief	4.15
Christian Education	35.42
Orphanage	22.92
Hospitals	12.50
 Total Denominational Objects	 \$208.33
Special Objects—	
Old Ladies' Home	\$ 10.00
 Total Disbursements	 \$585.15
 Balance on hand	 \$ 90.00

The above statement is published by special permission of the deacons of the Second Baptist Church as a demonstration and an object lesson of the practical working of the budget plan when properly launched and operated. It will be seen that the home expenses have been paid and the check for one-twelfth of the entire amount provided for in the budget for denominational objects has gone forward. There are some bills outstanding for printing and other incidentals that have not been verified and passed upon, but the balance on hand will more than cover them.

Having been a practical banker and auditor, and knowing the value of system in business, this method of doing business for God has an unusual fascination to me. I wish the pastors and church leaders could just get the vision of what it would mean to have all of our churches on this simple business-like plan of work.

The above statement is in striking contrast with what the average church would show for the month of May under the old plan. After the strenuous campaign for Home and Foreign Missions under the old plan of high-pressure collections, the aver-

age church would spend the month of May taking the "rest cure."

This Budget Man makes bold to offer \$100 reward for one good sensible reason why a church should give any more to Home and Foreign Missions in March and April than it gives in May, or December, or any other month of the year. If we are going to have a "round-up" for these great causes any time of the year, it should be at the beginning of the convention year instead of the close. We would at least save the large item of interest on borrowed money that our Home and Foreign Boards must pay each year. The budget plan *puts the money where it is needed when it is needed*. It is needed every month of the year.

The very heart of Bible giving is that one should give according to his earnings and not according to his surplus. The special appeal method never reckons with the earnings of the people; it can only aim at getting a part of their surplus. The budget plan provides a method by which people may give systematically "as the Lord prospers" them. No other method will ever culture and develop

the people in the grace of Scriptural giving.

We visited New Zion church in Copiah Association on the fourth Sunday in May. On the way out to the church the pastor named seventeen families in the church who own automobiles. He was sure then that he had overlooked some. The church is in the great truck growing community. They will adopt the budget. Let us pray that they may learn to give largely to the Lord's work.

I wish all the pastors were anxious for a raise in salary; then they would hasten to lead their churches to adopt the budget system. It generally leads to that happy result.

### SOUTH MISSISSIPPI BAPTIST ASSEMBLY.

The South Mississippi Baptist Assembly meets in Hattiesburg in the Woman's College July 21st to 28th. Our program is not yet complete, but we already have some good speakers. Dr. J. B. Gamble will speak every day on the pastors and his problems; Dr. McGloughlin of Louisville, Ky., will have charge of the Bible work; Evangelist T. T. Martin will conduct sunset services; Dr. George Greene of Atlanta, Ga., will give us several addresses on work among the soldiers; and perhaps Dr. Curtis Lee Laws of the Watchman Examiner of New York, will be with us for several services. J. E. Byrd will have charge of the Sunday School program. He has selected some of the best experts in the land. Miss Margaret Lackey will have charge of the women's work. The B. Y. P. U. work will be under Brother Wild.

We are expecting more this year than our buildings will accommodate, and we are arranging to put some tents on the campus of the college. We will hold one day session in Camp Shelby. As we know all Mississippi soldiers here, this will be an opportune time for the relatives and loved ones to attend both the South Mississippi Assembly, and visit loved ones in Camp Shelby.

Any information desired you will please address E. D. Solomon, Hattiesburg, Miss.

Pastor C. L. Sausing, one of our Mississippians now near Austin, Texas, rejoices in the blessing of God on his church. Thirteen of his people recently received Sunday School Normal diplomas; the church elected five new deacons, gave more than double last year's mission offering, and went from half to full time preaching. They have a service flag with ten stars.

The drive for the sale of War Savings Stamps begins June first and continues four weeks. Everybody is asked to sign a pledge—to buy stamps according to ability for the rest of the year. You may buy one a week.

Brethren can afford to be patient with the welcome address as we owe the place of meeting some advertising space. However the brethren at Hot Springs were sensible in this matter having only one address of welcome and that was well done.

There was never a time when prayer was more needed for the success of our armies in France and Flanders. If you observed Thursday as a day of humiliation, fasting and prayer, don't stop with that. This is the time to learn to pray.

## THE BAPTIST RECORD

### Mississippi Woman's Missionary Union Page

MRS. F. L. LACKEY, Editor.	Jackson
MRS. M. M. LACKEY, Cor. Sec., Treas.	Jackson
MRS. MARY C. CLIFF, College Correspondent.	Oxford
MRS. J. L. LOGGERT, Building & Loan Fund.	Oxford
MRS. J. L. GUNSON, JR., State Trustee, Training School.	Hattiesburg
MRS. JEFFERSON KENT, Personal Service Lead.	Lead.
Central Committee.	Forest

President—Mrs. E. A. J. Aver	Clinton
Vice-President—Mrs. A. K. Godbold, McComb;	Mrs. Martin
Mrs. Clarkdale; Mrs. E. K. Lide, Columbus;	Mrs. H. B. Bancroft, Picayune;
Other Members—Mrs. J. L. Johnson, Jr.; Mrs. L. M. Hobbs, Brookhaven; Mrs. I. P. Trotter, Shaw; Mrs. Wm. B. Baldwin; Mrs. McDonald Watkins, Natchez; Mrs. C. C. Longest, Oxford; Mesdames A. H. Lusk, P. B. Bridges, W. A. Borum, Jackson; Miss Dell V. Bullock, Meridian.	
Recording Secretary, Mrs. Rhoda Enochs.	Jackson

All funds should be sent to Dr. J. B. Lawrence, except the Education Fund, which should be sent direct to Miss M. M. Lackey.

### "I SAW THE MORNING BREAK."

(By Owen Seaman.)

You that have faith to look with fearless eyes  
Beyond the tragedy of a world at strife,  
And trust that out of night and death shall  
rise—

The dawn of ampler life:

Rejoice, whatever anguish rend your heart,  
That God has given you, for priceless  
down,  
To live in these great times and have your  
part  
In Freedom's crowning hour.

That you may tell your sons who see the  
light  
High in the heaven, their heritage to take  
"I saw the powers of darkness put to flight!  
I saw the morning break!"

### FROM MISS LACKEY.

Dear Sisters:

Believing that you will all be interested in the Personal Service report which we sent in just before the S. B. C. met in Hot Springs, we are giving you a copy of it:

Have you a Personal Service Committee?

Have you had one or more Mission Study classes this year?

Do you conduct a—

Mission Sunday School class? 11.

Work for poor? 45.

Cottage Prayer meeting? 11.

Work for negroes? 9.

Rescue work? 6.

Work for prisoners? 1.

Good Will center? 1.

State number of—

Services held? 961.

Visits made? 9125.

Conventions?

Garners made and distributed? 1850.

Value of garments? \$416.25.

Floral offerings?

Basket money? 2279.

Total amount contributed? \$2,858.93.

Of course you know that this report should be many times as large as it is, and we feel sure that it would be if all of the reports had been sent in. Now we have only a short while before the Convention at New Albany. Let us amend the past report by allowing this one to go "over the top." Will the presidents of societies and associational superintendents see that these reports are sent

in during the next few days?

We are also anxious for a full report of Red Cross work. This work was put into our personal service last year because we wished to show our patriotism and line up our work with our country's demands. It seemed fitting that each community should be looking after its own soldiers, each church after her own and who could do it better than the Missionary Society?

Then so much Red Cross is done without the spiritual aim and we wished to couple with it a loving study of the words by tract, Testament and prayer.

You will see that there is no report of Mississippi Red Cross in the S. B. C. minutes, this because so few reports were sent in. Many say from negligence, or lack of time, but we hope to have full report for the State Convention. Will you help?

### OUR STATE W. M. U. MEETING.

Our state meeting convenes in New Albany on the 18th. Sisters, everywhere over the state this is an earnest call for YOU to be present. If there ever was a time when we needed to assemble ourselves together for the Lord's Work surely it is now. The suggestion has come from sisters that the money spent on this trip had better be spent on war savings. Let us be very sure about this matter. Are we as conscientious in our war savings when it comes to denying ourselves some personal comfort or pleasure? At which end are we cutting off for war savings—our end, or the Lord's?

Come at a sacrifice, if need be, and pray and plan for the advancement of His Kingdom for the coming hard, say year.

It is with a great deal of pleasure and thankfulness that we announce that our Miss Mallory will be with us for our State Meeting. Her council added at this time will mean much for us.

One of the beautiful things that occurred at the W. M. U. meeting in Hot Springs was the collection started by the Mississippi delegation for the Ward children; those four left entirely alone by the death of both father and mother, missionaries to Africa. We started the collection with a pledge of \$100. Sister, if you wish to add a bit to this, just send it along. Just think of your own—and let your heart speak.

The program for our State Meeting in New Albany will be printed on this page next week. Run your eye over it and see the number of good things we are to have.

M. M. LACKEY.

### ATTENTION TO DELEGATES AND VISITORS TO THE STATE W. M. U.

Dr. Webb Brame, pastor of the Baptist church of New Albany, is chairman of committee of hospitality. Send him your name at once and he will see that you are provided with homes. If you will do this, it will prove most helpful to our host in New Albany.

The Second Church, Little Rock, Ark., is said to be making efforts to secure Mrs. Bertha Ellis of Durant as pastor's assistant. She would make an excellent helper, having been for some time active in the work of her own church.

Thursday, June 6, 1918.

### BOOK NOTICE.

"Plans and Programs for Cradle Roll, Beginners and Primary Workers" has been written by Miss Annie L. Williams as a text book for Southern Baptist teachers of beginners' and primary classes. Its opening chapters contain a study of child nature, which considers carefully the childhood characteristics determining the plans of teaching and a discussion of the principles of teaching, its aims, laws, materials, methods, as applied to the child in the Sunday School. The fourth chapter deals with the graded lessons, their purpose, aims, construction and use, and dull must be the teacher who cannot obtain all needed help from these pages. The plans which are outlined and developed in chapters five and six have evidently come out of a large and happy experience in leading the little ones.

It is the author's desire that the children all over the South "may have a Place Beautiful in which they may learn the beauty and holiness of religion," and it is her belief that such a place may be made with little expense from an unattractive room, if the makers have but loving hearts and willing hands. She gives directions for this transformation as well as for standard equipment of a more elaborate character. The section on programs is full of suggestions for the construction and use of these, and bright and interesting programs for special occasions are outlined with the complete material of a little play called "Moses and the Children of Israel." The closing pages are occupied with fourteen child songs, words and music, prepared by Miss Williams and a co-laborer. It gives us pleasure to commend to your attention this little book.

When the negro visitors at the Hot Springs Convention sang "Swing low sweet chariot," one of the ladies in the back of the tabernacle shouted aloud. She was not called to order, although she clapped her hands. Brethren are not permitted so to do—See?

In spite of our protest there were some people who became gamblers and bought chances on articles raffled off for the benefit of the Red Cross. But then most unfortunately there are some who do not read the Baptist Record.

There were three young men who graduated with special distinction from Mississippi College this year and one young woman. They are: Messrs. Jones, Puckett and Miss Margaret Sharp.

Rev. B. F. Wallace, known and esteemed in Mississippi, has resigned as pastor at Pineville, La., to become camp pastor at Jackson Barracks and Camp Nichols, New Orleans, La.

Prof. Heard Steele of Mississippi College, has been elected head of the Smith County Agricultural High School at Mize. He has taught in the Jefferson County High School.

Rev. Reuben Sailors, Baptist and probably the leading evangelical preacher in France is now visiting in America, to tell about religious conditions in war-ridden France.

**HOOD'S SARSAPARILLA  
AND PEPTIRON**

Conditions that are both scrofulous and anemic are very common. Many persons whose faces are "broken out," cheeks are pale, and nerves are weak, suffer from them.

There is an effective, economical remedy in the combination of Hood's Sarsaparilla and Peptiron, one taken before eating and the other after.

In these medicines taken in this way the best substances for the blood and nerves are brought together.

**FREE BOOK ABOUT CANCER.**

The Indianapolis Cancer Hospital, Indianapolis, Indiana, has published a booklet which gives interesting facts about the cause of Cancer, also tells what to do for pain, bleeding, odor, etc. A valuable guide in the management of any case. Write for it today, mentioning this paper.

**LADIES CAN WEAR SHOES**  
One size smaller after using Allen's Foot-Ease, the antiseptic powder for the feet. Shaken into the shoes and sprinkled in the foot-bath, Allen's Foot-Ease makes tight or new shoes feel easy; gives instant relief to corns and bunions, prevents blisters, callous and sore spots. It's the greatest comfort discovery of the age. Try it today. Sold everywhere, 25c. For FREE trial package, Address Allen S. Olmsted, La Roy, N. Y.

**CHURCH BILLS SCHOOL**

Ask for Catalogue and Special Donation Plan No. 38  
ESTABLISHED 1858  
THE C. S. BELL CO., HILLSBORO, OHIO

**Let Cuticura Be  
Your Beauty Doctor**

All druggists: Soap 25c, Ointment 25 & 50, Talcum 25.  
Formula each free of "Cuticura, Dept. M, Boston."

**DAISY FLY KILLER**



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If you take our courses consisting of BOOKKEEPING, Banking, Gregg Shorthand and Touch Typewriting. Cotton Classing in the oldest Cotton School in the world. Bookkeeping and Gregg Shorthand taught by mail. Write at once for catalog and information.

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**ART GLASS**  
For Churches and Residences  
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CATALOG AND SPECIAL DESIGNS—GRATIS  
**F. J. COOLEGE & SONS, Inc.,**  
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**FIELD AND GARDEN SEED**  
of all descriptions, especially selected for Southern planters and backed with a guarantee of quality which is in turn backed with over a half century of experience. Prices reasonable. Prompt shipments. Special attention given to mail orders. Amzi Godden Seed and Grain Co., Inc., 2205 2nd Ave., Birmingham, Ala.

**PLANTS**—Frost-Proof Cabbage Plants, all varieties, one thousand, \$2.50; ten thousand and over, \$2.00. Genuine Nancy Hall and Porto Rico Potato Sprouts, \$4.00 per thousand, ten thousand and over, \$3.50. All varieties Tomato, Egg and Pepper Plants. Write for prices and special assortment of plants for small gardens. Enterprise Co., Inc., Sumter, S. C.

**B. Y. P. U. DEPARTMENT**

Auber J. Wilds, Superintendent.

"We Study That We May Serve."

**FUNERAL NOTICE.**

We, the members of the Bethel Junior B. Y. P. U. joyfully announce to all the United Baptist Young People the death of Bad Behavior. We mean business.

"Ruts are all right when the road is rough, but to stay there long enough it becomes a grave."

Blue Mountain B. Y. P. U. encampment July 14-19.

Have you had your mission study class yet? Did you study "Romance of Missions in Nigeria?" It is one of the best missionary books in print. It is full of throbs and thrills. It makes you live the missionary life for awhile. It's just the book for B. Y. P. U. folks to study. Get it from the Foreign Mission Board.

Blue Mountain B. Y. P. U. encampment July 14-19.

"What are churches for but to make missionaries?

What is a B. Y. P. U. for but to train them?

What is commerce for but to carry them?

What is money for but to send them?

What is life itself for but to fulfill the purpose of missions, the enthroning of Jesus Christ in the hearts of men?

Blue Mountain B. Y. P. U. encampment July 14-19.

**BAPTIST FOREIGN MISSION**

**SUFFICIENCY.**

WE HAVE—Sufficient authority. Sufficient gospel.

WE LACK—Sufficient men. Sufficient money.

WE NEED—Sufficient spiritual passion. Sufficient spiritual power.

The B. Y. P. U. has as its ultimate aim the supplying of the "Lack and Need." Its avowal by aim of a worthy band of young people and will receive a worthy reward.

Blue Mountain B. Y. P. U. encampment July 14-19.

**CHUNKY**

We are glad to announce the organizing of a B. Y. P. U. at Chunkey and we welcome them into the state federation.

Blue Mountain B. Y. P. U. encampment July 14-19.

**LOWRY MEMORIAL JUNIORS,**

**SECTION B.**

A report of the officers, group captains and chairmen of committees just received from Miss Lucile Shilling, corresponding secretary of Section B. Juniors of Blue Mountain.

This union is the one that has ac-

cepted the all South challenge and is going to push some body for the banner for 1918. Some of our other Juniors ought to be in the race, not so much for the honor as for the superior training that would come from such an effort and the honor is worth working for, too.

Blue Mountain B. Y. P. U. encampment July 14-19.

**QUESTIONS AND ANSWERS.**

Question—How many young people are necessary to have a B. Y. P. U.?

Answer—Harry Strickland says the best B. Y. P. U. he ever attended had a membership of only three. Some of the most profitable and spiritual services I have ever attended were on rainy evenings when only a few attended. It is not the crowd but the "chosen few" that make the best B. Y. P. U.'s so any church that has eight or ten earnest young Christians can have a fine B. Y. P. U. of two groups.

Question—Is there anything like a diploma or certificate that we can get to give to our Junior graduates when they go into the Senior Union? We are planning a graduation exercise and want to give a diploma if there is anything of that kind offered.

Answer—Yes, there is a very neat diploma furnished and your state secretary will be glad to furnish you with as many as you need.

Question—How can you interest young people in the B. Y. P. U. work? We have some who "belong to the church" but who are not doing any religious work and are not interested

in training that they may know how to do religious work.

Answer—Try to find out if they are really saved. Their actions give you room to doubt. Talk to them personally. Give them a good tract on The Plan of Salvation and one on Stewardship.

Married at the residence of the bride's parents, Mr. W. R. May, D.L., Miss., May the 23rd, Mr. N. M. Boggs and Miss Gussie May. Rev. J. R. Johnston an uncle of the bride, officiating.

**KENNINGTON'S**  
JACKSON, MISS.  
Mississippi's Best Store

WHEN WRITING OUR ADVERTISERS  
PLEASE MENTION THIS PUBLICATION

KEEP THE SKIN HEALTHY.

Skin diseases such as eczema, salt rheum, impetigo, etc., are common in the South. Turnstone Salve is a godsend to the Southern people. It promptly corrects all skin troubles and keeps the skin in a healthy condition. It is fragrant and soothing to the skin. Buy a box and keep it handy. \$6 a box. Sold by druggists or by mail from Shuprime Company, Savannah, Ga.

WHEN WRITING OUR ADVERTISERS  
PLEASE MENTION THIS PUBLICATION

Loss of Appetite is commonly gradual; one dish after another is set aside. It is one of the first indications that the system is running down, and there is nothing else so good for it as Hood's Sarsaparilla—the best of all tonics.

WHEN WRITING OUR ADVERTISERS  
PLEASE MENTION THIS PUBLICATION

**MISSISSIPPI WOMAN'S  
COLLEGE**

Sixth and most successful session now closing; 370 students enrolled. Not a case of serious illness in all six years. Graduates finishing Sophomore class receive State License to teach. Send in room fee of \$10 to secure room for next session. Beginning with next Freshman class, Home Economics is made part of regular course and each regular student receives it without extra cost. Special courses in War Cooking and Conservation of Foods. Send for new catalogue explaining cost in Boarding Department and in Industrial Home. Worthy girls can secure loan of \$100.

**J. L. JOHNSON, President**  
Hattiesburg, Miss.

The next time  
you buy calomel  
ask for



The purified calomel tablets that are entirely free of all sickening and salivating effects.

Medical virtues vastly proved.  
Guaranteed by your druggist. Sold  
only in sealed packages. Price 35c.

#### EVER CALAMITATED BY CALOMEL? HORRIBLE!

Calomel Is Quicksilver and Acts Like  
Dynamite on Your  
Liver.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It erupts into sour bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel just remember that your druggist sells for a few cents a large bottle of Dodson's Liver Tone, which is easily digestible and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside and does not irritate.

Don't take calomel! It makes you sick the next day; it loses you a day's work. Dodson's Liver Tone straightens you right up and you feel strong. Give it to the children because it is perfectly harmless and doesn't stripe.

#### BEAUTY HINTS FOR YOUR HAIR

##### How to Prevent It From Growing Gray.

There is no occasion for you to look unattractive or prematurely old because of gray, streaked with gray, white or faded hair. Don't let this condition with its look of age rob you of your youthful beauty and the wonderful opportunities which life offers. No matter how gray, premature, gray, lusterless or faded your hair might be "La Creole" Hair Dressing will revive the color glands of nature—promote a healthy condition of the hair and scalp—and cause all of your gray or faded hair to become evenly dark, soft, lustrous and beautiful. This preparation is not a dye, but an elegant toilet requisite which is easily applied by simply combing or brushing through the hair.

USE  
"LA CREOLE" HAIR DRESSING  
to prevent your hair from growing  
gray and to restore a beautiful dark  
color to gray or faded hair. Sold  
and guaranteed by all good drug  
stores everywhere, or sent direct for  
\$1.25 by Van Vleet-Mansfield Drug  
Co., Memphis, Tenn.—(Advt.)

BAPTIST EDUCATION COMMISSION.	\$6.80; Salem \$17; Satartia \$8.50; Terry \$54.40; Utica \$55; Yazoo City, \$102; Franklin \$3.40; Riverside \$4.25; Davis Memorial \$22.10.
(R. B. Gunter, Secy.)	FOUR SUNDAYS
	There remains but four Sundays in which to raise \$27,000.00. It can be done.
	APPORTIONMENT.
	Below is given the apportionment for each church for Christian Educa- tion. Some have sent in the amount. Let's do our very best:
ABERDEEN ASSOCIATION	CHICKASAHAY ASSOCIATION.
Algoma \$25.50; Amory \$127.50; Bigbe \$6.80; Beuna Vista \$8.50; Central Grove \$42.50; Gershon \$5.10; Center Hill \$5.10; Hebron \$6.80; Houlka \$42.50; Houston \$212.50; Macedonia, \$3.40; Mt. Olive \$4.25; Nettleton \$17; New Salem \$3.40; Okolona \$144.50; Pleasant Grove \$4.25; Pleasant Hill \$3.40; Pleasant Ridge \$3.40; Parkers- burg \$3.40; Pontocola \$3.40; Pontotoc \$255; Provience \$3.40; Schooner Valley \$3.40; Shannon \$59.50; Shiloh, \$3.40; South Okolona \$3.40; Smith- ville \$13.60; Toxish \$8.50; Troy \$5.10; Van Vleet \$8.50; Verona \$44.20; Wood- land \$27.20; New Prospect \$5.95.	Buckatunna \$11.90; Chapparral \$5.10; Clara \$13.60; Chicora \$17.00; Clear Creek \$4.25; DeSoto \$15.30; Denham \$6.80; Enterprise \$29.75; Eucutta \$5.10; Evergreen \$4.25; Hi- wanee \$5.95; Harmony \$12.75; Hep- zibah \$4.25; Knight's Valley \$7.65; Montrose \$22.10; Mt. Tabor \$7.65; Mt. Zion \$10.20; Northup's Chapel \$4.25; Oak Grove \$17; Pachuta \$15.30; Phal- ti \$10.20; Pleasant Grove \$11.90; Pine Hill \$4.25; Quitman \$72.25; Shubuta \$85.00; State Line \$17; Souenlovie \$6.80; Stonewall \$68; Shady Grove \$4.25; Union \$30.60; Waynesboro, \$61.20; Zion Rest \$4.25.
BETHEL ASSOCIATION	CHESTER ASSOCIATION.
Bethel \$4.25; Enon \$4.25; Good Hope \$4.25; Military \$4.25; Mt. Zion \$4.25; Pine Ridge \$4.25; Rock Branch \$4.25; Rock Hill \$4.25.	Ackerman \$59.50; Arbor Springs \$4.25; Bear Creek \$13.60; Bethany \$3.40; Bethlehem \$5.10; Beulah \$10.20; Bythe's Creek \$5.10; Bluff Springs \$4.25; Cypress \$3.40; Crape Creek \$4.25; Clear Springs \$4.25; Center Grove \$3.40; Chester \$6.80; Double Springs \$5.10; Ebenezer \$3.40; Fellowship \$6.80; French Camp \$13.60; Fentress \$6.80; Long Branch \$3.40; Long View \$3.40; Mathiston, \$20.40; Mt. Pisgah \$5.10; Mt. Moriah \$6.80; Mt. Olive \$4.25; McCurtain's Creek \$3.40; New Hope \$3.40; New Zion \$13.60; New Haven \$4.25; Prov- idence \$5.10; Pleasant Ridge \$3.40; Ruhama \$5.10; Spring Hill \$4.25; Sturgis \$4.25; Self Creek \$17; Weir, \$14.45; Wake Forest \$5.10; Wood Springs \$4.25.
BOGUE CHITTO ASSOCIATION	CHICKASAW ASSOCIATION.
Tangipahoa \$30.60; Shady Grove \$13.60; Mt. Zion \$39.10; Bogue Chitto \$61.20; Magnolia \$102; Mt. Pleasant \$30.60; Balachitto \$27.20; Friendship \$20.40; Silver Springs \$30.60; Holmes- ville \$20.40; Oyska \$68; Union \$10.20; Bluff Springs \$10.20; McComb First \$425; Summit \$81.60; Johnston \$17; McComb, East \$51; McComb, South, \$51; Navilla \$10.20; Fernwood \$54.40; Thompson \$17.	Amaziah \$6.80; Blub Springs \$4.25; Bethel (L. C.) \$8.50; Bethel (U. C.) \$5.10; Bay Springs \$10.20; Cherry Creek \$30.60; Cypress Creek \$4.25; Cornersville \$11.05; Center Point \$5.95; Duncan Creek \$6.80; Ecrua \$9.50; Friendship \$6.80; Glenfield, \$6.80; Liberty \$12.75; Ingomar \$13.60; Macedonia \$7.65; Midway \$5.10; Mt. Pisgah \$5.10; Mt. Pleasant \$47.60; Myrtle \$51; New Prospect \$4.25; New Albany \$340; Oak Grove \$17; Old Oak Grove \$10.20; Philadelphia \$8.50; \$10.20; Piney Grove \$4.25; Randolph \$5.95; Spring Hill \$12.75; Shady Pleasant Dale \$5.10; Pleasant Hill Grove \$3.40; Spring Creek \$11.90; Shiloh \$4.25; Temperance Hill \$6.80; Turn Pike \$11.05; Toccopola \$17.00; Tula \$11.90; Union \$5.10; Freedonia \$8.50; Abbeville \$6.80; Harmony \$4.25; Cary Springs \$4.25; New Hope \$3.40; Pleasant Grove \$5.10.
CALHOUN ASSOCIATION	COLDWATER ASSOCIATION.
Antioch \$3.40; Banner \$5.95; Beth- el \$3.40; Big Creek \$6.80; Calhoun City \$64.60; Clear Springs \$5.10; Con- cord \$10.20; Derma \$11.90; Dividing Ridge \$3.40; Drivers Flat \$4.25; Dun- can Hill \$4.25; Elam \$13.60; Friend- ship \$4.25; Gaston Springs \$3.40; Hebron \$3.40; Hopewell \$3.40; Hope- well \$4.25; Liberty \$5.10; London Hill \$4.25; Macedonia \$5.10; Meridian \$10.20; New Liberty \$5.10; Old Town \$4.25; Pilgrims Rest (Y) \$4.25; Pil- grims Rest \$6.80; Pleasant Ridge \$4.25; Pine Grove \$5.10; Pine Valley \$4.25; Pittsboro \$27.20; Parker \$6.80; Poplar Springs \$17; Providence \$4.25; Midway \$6.80; Mt. Comfort \$3.40; Mt. Tabor \$5.95; Mt. Moriah \$5.10; Rock Mount \$5.10; Shiloh \$27.20; Sarepta \$10.20; New Elbeth \$6.80; Spring Creek \$5.10; Turkey Creek \$5.10; Vardaman \$29.75.	Alexander \$47.60; Askey Mission \$3.40; Bethel \$12.75; Byhalia \$21.25; Central Coldwater \$127.50; Chewsilla \$5.10; Coldwater \$5.95; Como \$102; Crenshaw \$25.50; Center Hill \$6.80; Ebenezer \$17; Eudora \$21.25; Evans- ville \$6.80; Fredonia \$6.80; Gray's Creek \$4.25; Harmony \$5.10; Hebron \$8.50; Hernando \$136; Hickory Grove \$15.30; Holly Springs \$68; Hopewell \$34; Longtown \$15.30; Looxahoma \$15.30; Macedonia \$10.20; Mt. Zion, \$28.05; Mt. Manna \$12.75; New Hope
CENTRAL ASSOCIATION	CARBUNCLES BOIL
Anding \$13.60; Antnoch \$17; Ben- tonia \$34; Bethesda \$34; Bethel \$12.75; Bethlehem \$3.40; Beulah \$13.60; Bomar Avenue \$44.20; Bran- don \$40.80; Canton \$136; Center Ridge \$3.40; Chapel Hill \$6.80; Clinton \$306; Concord \$12.75; Edwards \$34; Flora \$127.50; Griffith Memorial \$44.20; Hebron \$31; Jackson First \$816; Jackson Second \$612; Learned \$20.40; Liverpool \$10.20; Lula \$14.45; Macedonia \$5.10; Madison Station \$17; McIntosh \$4.25; Mt. Pisgah \$20.40; New Salem \$17; Oak Grove \$6.80; Ogden \$6.80; Palestine \$34; Providence \$7.65; Raymond \$64.60; Reganton \$13.60; Rocky Springs	Stopes pain, obviates the use of knife in re- moving the core or pus of boils, carbuncles and felonies. Often relieves in 24 hours. A most wonderful salve also for sores, ab- scesses, piles. Large boxes 25¢ at good drug stores. Write Spurlock-Neal Co., Nashville, Tenn., for sample.

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SUCCESS IS ACHIEVED  
by vigorous men and women.  
When one is lacking in strength and endurance,  
when good health is wanting, when physical  
power at low ebb, it is impossible to accomplish  
one's work.

One of the causes of ill health and low vitality  
is the improper functioning of the kidneys.  
Trouble results when they fail to eliminate  
waste and poisonous matter from the system,  
and rheumatic pains, backache, stiff joints, sore  
muscles, and other symptoms quickly follow.

Foley Kidney Pills  
banish effects of kidney and bladder trouble by  
removing the cause. They are healing and  
curative. They tone up and strengthen the  
weakened or diseased organs.  
H. D. Castleberry, Marine Engineer, Port  
Vincent, La., writes: "I consider Foley Kidney  
Pills the greatest medicine for kidney and bladder  
trouble I ever used. I recommend them to all  
who suffer with kidney and bladder trouble."  
50c and \$1.00 sizes.

Sold Everywhere

## FRECKLES

Now Is the Time to Get Rid of These  
Ugly Spots.

There's no longer the slightest need of feeling  
ashamed of your freckles, as Othine—double  
strength—is guaranteed to remove these homely  
spots.

Simply get an ounce of Othine—double strength  
from your druggist, and apply a little of it night  
and morning and you should soon see that even the  
worst freckles have begun to disappear, while the  
lighter ones have vanished entirely. It is seldom  
that more than one ounce is needed to completely  
clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine,  
as this is sold under guarantee of money back if  
it fails to remove freckles.

#### IF YOUR CHILD IS CROSS,

#### FEVERISH, CONSTIPATED

Look, Mother! If tongue is coated,  
cleanse little bowels with "California  
Syrup of Figs."

Mothers can rest easy after giving  
"California Syrup of Figs," because in  
a few hours all the clogged-up waste,  
sour bile and fermenting food gently  
moves out of the bowels, and you have  
a well, joyful child again.

Sick children needn't be coaxed to  
take this harmless "fruit laxative."  
Millions of mothers keep it handy be-  
cause they know its action on the stom-  
ach, liver and bowels is prompt and  
sure.

Ask your druggist for a bottle of  
"California Syrup of Figs," which con-  
tains directions for babies, children of  
all ages and for grown-ups.

#### RENWAR RELIEVES RHEUMATISM.

It is not necessary any longer for you to  
suffer those intense pains and aches of rheu-  
matism. Renwar is a salts combination scien-  
tifically prepared to neutralize the uric acid  
in the blood, and thereby cure rheumatism.  
Don't wait until those rheumatic pains return.  
Buy a box of Renwar, and forget about that  
rheumatism. Renwar is an old well-es-  
tablished remedy. It is prescribed by the best of  
physicians, and has thousands of friends.  
President L. A. Bauman of Varley & Bauman  
Company, Nashville, says, "Renwar entirely  
relieved me of my rheumatism." For sale by  
druggists. Price 50 cents. Positively guar-  
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Stopes pain, obviates the use of knife in re-  
moving the core or pus of boils, carbuncles  
and felonies. Often relieves in 24 hours. A  
most wonderful salve also for sores, ab-  
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Thursday, June 6, 1918.

## THE BAPTIST RECORD

11

(T) \$5.10; New Hope \$13.60; New Prospect \$5.10; Oak Grove \$12.75; Peach Creek \$18.70; Pleasant Grove \$30.60; Philadelphia \$5.10; Salem \$8.50; Sardis \$10.20; Senatobia \$17.00; State Line \$42.50; Strayhorn \$10.20; Tyro \$21.25; Trinity \$8.50; Union \$12.75; White Oak Grove \$6.80; Wyatte \$11.05; Potts Camp \$11.90; Woolfork \$3.40; Trustlow \$3.40; Red Banks \$3.40; Carey Chapel \$3.40.

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## GULFPORT ASSOCIATION.

Bay St. Louis \$25.50; Bellefontaine, \$6.80; Biloxi First \$68; Biloxi Second \$8.50; Escatawpa \$12.75; Gainesville \$5.10; Galilee \$3.40; Gulfport First \$127.50; Gulfport Second \$17; Handsboro \$20.40; Lake Shore \$8.50; Logtown \$15.30; Wade \$5.10; Long Beach \$20.40; Lyman \$17; Martin's Bluff \$5.10; McHenry \$18.70; Moss Point \$170; Napoleon \$4.25; New Prospect \$10.20; Ocean Springs \$27.20; Pascagoula \$30.60; Saucier \$3.40; Shiloh \$8.50; Fort Bayou \$6.80; Latimer \$5.10; Kiln \$29.70; Vancleave \$10.20; Iawana \$4.25; Trinity \$5.10.

## HARMONY ASSOCIATION.

Bethel \$4.25; Camden \$27.20; Carth-

age \$10.20; Cedar Grove \$3.40; Cross Roads \$6.80; Center Hill \$5.95; Damascus \$3.40; Friendship \$31.45; Freeny \$4.25; Good Hope (M) \$8.50; Good Hope (L) \$5.95; Laurel Hill, \$3.40; Lottville \$3.40; Mt. Carmel \$11.90; Mt. Zion \$11.05; Midway \$5.10; New Hope \$5.95; New Providence \$4.25; Pleasant Hill \$6.80; Plymouth \$4.25; Rocky Point \$6.80; Salem \$4.25; Pleasant Grove \$4.25; Stump Bridge \$5.10; Standing Pine \$17; Springfield \$5.95; Tuscola \$4.25; Thomastown \$12.75; Wake Forest \$3.40; Walnut Grove \$30.60.

## HOPEWELL ASSOCIATION.

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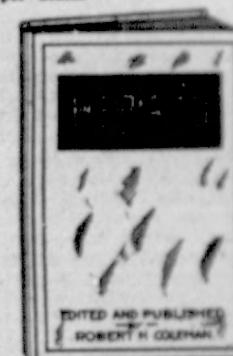
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## NEWS IN THE CIRCLE MARTIN BALL

Last Sunday was a fine day for the Saints at Clarksdale. Large Sunday School—congregation fine. Five received into the fellowship of the church—to be baptized. One from the Methodists.

Pastor W. S. Allen has just closed a splendid meeting with his Coahoma church. Bro. N. W. Bacon of Marks did the preaching. Among the number joined was a prominent citizen, Mr. Montague well advanced in years.

The Convention is over and we have before us the results of work done. A larger field confronts us for the year before us. Let us meet it loyally. We regret the geographical errors that appeared in the report of the Convention and the only remedy is to try to do better in the future. We all make mistakes.

Pastor Sheets is already getting a firm grip in the work at Senatobia. His people are rallying to his call well and a good future is before him.

Dr. H. L. Leland Martin of Indianola, preached the sermon at the commencement of the High School in Winona last Sunday. We all know it was well done.

Last Sunday was a fine day for the Saints at Clarksdale. The Sunday School was "over the top." The congregation filled the entire space. One young man was received into the fellowship of the church.

Dr. L. S. Penick, who has been pastor of our church at Martin, Tenn., for over twenty-two years, resigned last Sunday to accept the chair of Bible in Union University, Jackson, Tenn. No better selection could have been made. He is sane and conservative in his interpretation of Bible doctrines. A great field of usefulness opens before him.

Mrs. Annie B. Burress, the wife of Rev. L. C. Burris of Jonesboro, Ark., made a generous donation to put some brick in the church building at Clarksdale. It was much appreciated by the church. The Lord reward her for such kindness. She is constantly doing good things, for she is a tither.

Dr. W. T. Hobbs of Jonesboro, Ark., delivered the sermon before the J. R. G. society of Union University. Chancellor J. W. Moss of Jackson, Tenn., will deliver the literary address.

Dr. W. P. Hunt of Louisville, Ky., has been called to the Weaver Memorial Church in that city. He is very popular and it seems all the church want his services.

The commencement address at the Tennessee College for Women, Murfreesboro, Tenn., will be delivered by Dr. W. J. McGlothlin of the Louisville Seminary. He seems to be quite popular in this line.

Dr. W. Virgin, who was recently called to McKinney, Texas, has finally decided not to accept, but will work with the Y. M. C. A. forces in Franklin preaching the gospel.

Camp Pastor J. Frank Norris has bought a large truck to take to the singers and workers to Camp Bowie. They pass from regiment to regiment and hold services. Many soldiers have been converted in this way.

A great meeting was recently held in Washington Street Church, Greenville, Texas. There were 60 additions.

to the church and more than 80 professions. Evangelist Ernest Baldwin did the preaching.

Upon the gift of \$25,000 the trustees of the Baptist Bible Institute will give the donor the privilege of naming one of these buildings as a memorial building. The Texas Baptists are moving to buy one and name it for Dr. J. B. Gambrell.

Leaving off every other consideration appears to us that it is in very bad taste, when our boys are falling in the front trenches in France, that the American people should engage in the revelry of the dance. It is a tragic fact that the people engage in it. The times are too serious for foolishness.

There are more than 1,000 Choctaw Indians in training at Camp Bowie, Ft. Worth, Texas. Numbers of them have been saved. The saved ones hold prayer-meetings in their tents and strive to lead their companions to Christ.

Dr. E. C. Routh, editor of the Baptist Standard, was made president, Dr. Wm. D. Nowlin, vice-president, and Dr. P. I. Lipsey, secretary and treasurer of the Religious Press Association in Hot Springs.

## DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 180 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

### DIED.

On May the 8th, Mrs. Dorah C. Green entered "that rest that remaineth to the people of God." Some 38 years ago she professed faith in Christ and was baptized by Bro. Bob Turner into the fellowship of Wesson Church. Soon after she married Bro. R. L. Green and moved to Pine Bluff neighborhood and became a member of that church and did what she could for the cause. Until they moved to Carpenter then she identified herself with the church there until her death. All her life was lived in Copiah county, Miss. She leaves three brothers and three sisters together with a host of friends and other relatives to mourn her going. "Blessed are the dead that die in the Lord."

S. R. YOUNG.  
Former Pastor.

We are justly proud of the thirty-three young men who have gone out from our church into the Army and Navy. The service in their honor last Sunday evening, was one long to be remembered by the splendid congregation. The church is under obligation to the Epworth League for the beautiful service flag presented.

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## Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

### JESUS ON THE CROSS.

Mark 15:1-47.

Lesson for June 16.

**Motto Text**—"Truly this Man was the son of God."—(Mark 15:39.)

**Lesson Connection**—The incidents of last lesson occurred on Thursday night before the crucifixion Friday. The places were a certain house in Jerusalem, the Garden of Gethsemane. The incidents of our present lesson follow immediately on Friday morning, and take us through the crucifixion.

#### 1. The trial (Mark 15:1-19.)

The trial of Jesus stands out conspicuously as the most diabolical miscarriage of justice in the annals of jurisprudence. There were six stages in the trial. (1) before Annas, the ex-high priest; (2) before Caiaphas, the high priest and son-in-law to Annas; (3) before the Sanhedrin in formal session. This body was the supreme court of the Jewish nation and was composed of 72 members—24 elders, 24 scribes and 24 chief priests. (4) Before Pilate the Roman governor over Judea; (5) before Herod, the Roman king of Galilee; (6) before Pilate again. The first three stages were before Jewish tribunal and the first two belong to our last lesson. In this phase of the trial before the Jewish authorities four things stand out conspicuously:

1. *Illegality and injustice*—The Jewish law prohibited the trial of men at night time. The trial before Annas and Caiaphas was before day Friday morning in violation of their own law. But what mattered that? The end justified the means. In the examination before Annas, that functionary commanded Jesus to be smitten contrary to Jewish law. Then the culmination of illegality and injustice is seen in the court's "fixing" of witnesses to prove what they wanted proven. But the testimony of these "fixed" witnesses did not agree.

2. *The charge*—It was blasphemy. The nearest proof of the charge by these manufactured witnesses was that they heard somebody say that they heard somebody else say that Jesus had said something about destroying the temple. The charge was definitely substantiated by the words from Jesus' own lips. He claimed to be the Son of God.

3. *The revelation*—Caiaphas put Jesus Christ on oath, "I put you on oath before the living God; tell us whether you are the Son of God." On oath before the living God and His enemies, Jesus swore that He was the Son of God.

4. *The verdict*—Upon Jesus' claim to be the Son of God, He was convicted of blasphemy and pronounced worthy of death. But under the Roman government the Jews could not execute the death penalty. So Jesus was taken to Pilate for trial.

Three things are important in the trial of Jesus under Roman authority:

1. *The charge*—What will it be? Not blasphemy; for Pilate and Herod care little about Jewish contentions. It is now sedition and treason. "He

stirreth up the people!" "He maketh Himself a king." Either charge, if true, was grave. Pilate and Herod examined Him on the "King question" and satisfy their minds as to the charge.

2. *The revelation*—It is a strange revelation to the ears of Pilate. He is a King. "To this end was I born." But His kingdom would not be established after the principles of this ungodly social order.

3. *The verdict*—Having tried Him upon the evidence, without bias or pre-judgment, the deliberate verdict of the Roman authorities is, "I find no fault in Him." But the matter can not rest here. The Jewish rulers clamor for His death. Pilate reluctantly yields to the pressure. He releases Barabbas and delivers Jesus up to be crucified.

#### II. The Execution and Burial (vs. 20:47.)

Jesus was crucified on Friday morning at the third hour which was nine o'clock according to Jewish time. The place was Golgotha, the "skull place." The projection of rock on the hillside is very like a skull. There are the eye-sockets, the broken nose, the outlines of a face.

1. *Prophecy fulfilled*—Every detail of the death on the cross fits into the prophetic picture of the Old Testament. The method of execution was not accidental. Why crucifixion when the Jewish penalty was death by stoning? Prophecy must be fulfilled, yet every participant acts freely. The brazen serpent lifted up for healing was a type of Christ lifted up for sin. So He said, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." The treatment received while on the cross was foretold. They gave Him the stupefying drink to deaden His pain. "In My thirst they gave Me vinegar to drink." (Ps. 69:21; Mk. 15:23.) He was placed between two thieves. Thus He was numbered with the transgressors (Isa. 53:12; Mk. 15:27.) According to the Roman custom, the four (the usual number for execution) executioners were entitled to the effects of the executed. So "they parted His garments among themselves" (Ps. 22:18; Mk. 15:24.) So prophecy fits into the minutest details.

2. *The seven sayings from the cross*—The last words of any person are listened to intently. Those words of Jesus in His dying hour will never grow old. According to the different gospel writers they come in this order:

*First*—"Father, forgive them; for they know not what they do." (Luke 23:34.) Those who had taken part in the execution knew not that Jesus was God. They thought Him only a man.

*Second*—"Woman, behold thy son." "Behold thy mother." (John 19:27.) Jesus was speaking to His mother and to John, committing her to the care of the disciple whom He loved.

*Third*—"Verily I say unto thee, today shalt thou be with Me in Paradise." (Luke 23:43.) The penitent

thief looked to Jesus in his dying hour and cried for mercy. Jesus heard the cry and gave him life. Is Paradise the place of the intermediate state? Let us not worry about that. It is where Jesus was that day. It is where He is now. These words were spoken by Jesus during the last three hours on the cross.

*Fourth*—"My God, My God, why hast Thou forsaken Me" (Matt. 27:46.) Three more hours had passed with no word from those sacred lips. Darkness was upon the earth. God turned His back upon His dear Son for three hours. The penalty of the world's sin was upon Him. Physical death is the separation of the soul from the body. Spiritual death is the separation of God from the soul. The Savior was experiencing spiritual death in that awful hour.

*Fifth*—"I thirst" (John 19:28.) It was the intense thirst of indescribable pain.

*Sixth*—"It is finished" (John 19:30) The work which He came to do was finished. The penalty for the world's sin had been suffered. Satisfaction had been rendered to God on account of sin. God had been reconciled to a lost world through the death of the cross.

*Seventh*—"Father, into Thy hands I commend My spirit." (Luke 23:46.) It was His human soul that He commanded to the Father; and it went immediately into the presence of the Father. It did not stop at some half-way station. Where was the soul of Jesus those three days His body lay in the grave? With the Father.

3. *Supernatural occurrences*—The first was darkness over the whole land, not a part of it. It was not an eclipse either, but a miracle of darkness which covered the earth. What a fitting symbol of sin and God's displeasure at sin!

The second was the rending of the veil of the temple from top to bottom. There was an earthquake and the rocks rent, and the graves were opened. The veil of the temple was a curtain of cloth separating the holy place of the temple from the most holy place. This curtain of cloth is said to have been 30 feet wide and 70 feet long, and 4 inches thick, hard woven. When Christ died it was split wide open from top to bottom. Only the high priest could enter the most holy place once a year. Now the way into the Most Holy place of heaven is open to every one.

#### TEACHING NUGGETS.

1. *Cross-bearing*—Jesus was forced to bear His heavy cross. It is said that He fell under the load and Simon of Cyrene was forced to bear it. The song, "Must Jesus Bear the Cross Alone" was taken from this incident. It is said that a prominent negro preacher from Haiti stood in Westminster Abbey once and preached on a certain text arranged after this fashion: "Lord, let my son John have the place on Thy right hand in Thy kingdom, and let my son James have the

place on Thy left hand in Thy kingdom." But before he preached he called the congregation to join him in prayer. He prayed thus: "O God, who hast fashioned all our hearts alike and hast made of one blood all the nations of men that inhabit the earth, we pray Thee that the sons of Shem who betrayed the Lord may have the place on Thy right hand, and the sons of Japheth who crucified the Savior may have the place on Thy left hand; but let the sons of Simon of Cyrene, the African, who bore the cross, have the place at the outer gate where some of the sweetness of the song from within and something of the light to the glory of God in heaven, may fall upon them, but where looking earthward they may see Ethiopia stretching out her dusky hands to God and hear the footfall of the sons of Cush coming home to heaven."

2. *The two-fold responsibility of the crucifixion*—Back of the hellish hate and envy that crucified the Son of God is the divine responsibility. This must never be forgotten. The eternal fact stands out in clear light, "Yet it please the Lord to bruise Him; He hath put Him to grief" (Isa. 53:10.) He was the "Lamb slain from the foundation of the world." On the other hand, the guilt of those who crucified the Lord is in no way minimized. All acted without compunction from any quarter. There were the deliberate murderers and betrayers of the Son of God.

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